The
UNITARIAN MONTHLY

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The Faith that Abides.

WAR has made men sincere, It has dissolved, or is in process of dissolving, the obstinate old rock of bigotry. I do not indeed imagine that the old theologies have been swept away but the old intolerances have been profoundly modified. Whatever the differences of creed and form, men have learned as never before to respect other men's sincere convictions.

I do not need to point out that the principles which abide through the testing of the refining fires are precisely those that we Unitarians have always cherished. We have never given any hostages to theological fortunes. We have never loaded up with the obsolete theories, the antiquated sacradotalisms, the incomprehensible dogmatisms, that afflict some of our neighbours. Not stagnant orthodoxies have enchained us. We may be well assured that so far as our principles of thought and conduct are concerned they will come out of the present trials confirmed and enriched.

(From the Annual Address of the Preident of the American Unitarsan Association, Rev. Samuel Eliot, D.D., LL.D., May 21st 1918).

M.B.

Notes and News.

We wish all our readers and everybody else a Happy and Prosperous New Year!

It is fifteen years last October since the first number of this Magazine was published. We commence the 16th Annual Volume with the present issue. The years have sped swiftly and the Editor feels that in this Magazine he and his contributors have carried on a sort of missionary work that is much needed, and that is well worth the doing. We thank all who have helped to keep the Magazine going.

One of our subscribers writes hoping that with the New Year the Editor may be able to return to the pre-war sixteen pages. Nothing would please the Editor more if that were possible. But as this January number is issued at another increase in the cost of paper we shall have to remain content for a time with our eight pages. As soon as price of paper will permit, more pages will be added.

The 54th meeting of the North Midland Association of Unitarian Churches was held at Mansfield, Nov. 19th, when it was reported that the condition of the churches is encouraging and promising, and mentions marked progress at Hinckley, Newark and Northampton.

The Lancashire Divisional Council of the Y.M.C.A., has issued in pamphlet form four articles on "Social Reconstruction," by Rev. H. H. Johnson, Unitarian minister at Evesham.

Rev. E. Turland, Unitarian, conducted service in German for German prisoners at Sidbury, Nov. 24.

A war bonus to ministers has been paid by the joint action of the Sustentation Fund and the British and Foreign Unitarian Association, by which 34 ministers have received £5 each; 66 £10 ;and 18 £15, or in all £1,100 to 118 ministers.

Thanksgiving services have been held in all the Unitarian Churches celebrating the cessation of war hostilities.

The Annual Sale of Work at Mossley realised £600 3s. 10d., almost double that of last year. Rev. C. E. Reed has returned from four months' service with the Y.M.C.A. in France.

At a Social and Dramatic Evening the Sunday School workers of the Bank Street Unitarians, Bolton, Nov. 30th, raised £40 in aid of the appeal for the Florence Nightingale Convalescent Home for men to be erected at Great Hucklow.

The Sunday School Association Endowment Fund has reached £3,900 towards the sum of £5,000; and the Fund for the new War Memorial Florence Nightingale Convalescent Home for Men at Great Hucklow, now exceeds £2,000.

About 600 people assembled at the Dutch Church, Austin Friars, London, E.C., for a united service of thanksgiving, organised by the London District Unitarian Society, the Rev. Henry Gow, B.A., of Hampstead, being the preacher.

Christ Church (Unitarian) Bridgewater, has commemorated its 230 anniversary, Nov. 24th and 28th.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

A HAPPY NEW YEAR.

Dear Comrades,—

Though peace is now assured your work is not yet done. The peace settlement has yet to be arranged and until it is completed only partial demobilisation is practicable. Thus many of you must still remain away from home in distant lands, to act as police in keeping order, and to make sure that the armistice terms are carried out.

But in a few months at latest we hope you will get your discharge and that you will then return home and settle down amongst us again. In the meantime will you ask yourselves what considerations have been of most value to you through the critical experiences of the war? What it is that has most truly sustained you in the conflict? What part has your religious faith been in giving you confidence and courage, and in taking away all fear?

When you come back we trust that you will help us to improve the conditions at home. We have missed your help very much. You must not be disappointed if you find Church and Sunday School weaker through your absence. Depleted of most of their younger men and deprived of their active co-operation it was not to be expected that such loss would make no difference. It has made a great difference. It would be no compliment to you were it otherwise. The most earnest and devoted workers left at home have tried to make up to some extent for your absence, but this it has been possible to do only to a comparatively small degree. Yet such efforts have kept the work going, and what is needed for a real strengthening and revival is your own return and hearty co-operation.

You will appreciate your home and family comforts more than ever after so much roughing it on the march and in the trenches. You will prize your homes more dearly. It will be a great joy to your families when you come back to them to stay.

May it be a very happy year for you and them! May the new era of peace bring you prosperity and joy! May your help in the reconstruction of society and of our religious and other institutions, be fraught with the richest and happiest results to all concerned. May God so bless you and yours that this will be—A VERY HAPPY NEW YEAR TO YOU ALL!

Ed.

Thoughts for the New Year.

He came to my desk with a quivering lip—
The lesson was done.
"Dear teacher, I want a new leaf,' he said,
"I have spoiled this one!"
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

We have only once to live; therefore let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again; and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischief. The wheels of Time's chariot have ratchets to them, and they move only forward.—William M. Taylor.

Janus.

BY REV. WILLIAM C. HALL, M.A.

Janus, whose name is given to the first month of the year, was one of the most important gods of the old Roman religion. He was the god of all beginnings, whose aid was invoked in all religious ceremonies and human undertakings. He was, therefore, regarded as the god of doors or openings, and because every door looks two ways, he was commonly represented with two heads or faces, the one looking to the past, the other to the future. He was god of the present time, concerned in the immediate affairs of men; he was god of the past and the future, regardful of all the ways and actions of human kind. He was, moreover, god of war and of peace. It is said that Numa, the great legendary king of Rome, who in his zeal for religion built the temple of Vesta in the forum dedicated a passage of it to Janus, which was left open in time of war, to symbolise that the god had gone forth with the Roman legions, and kept closed in time of peace.

So, from a pagan faith that flourished among an ancient people from its earliest days to the fourth century of the Christian era, and was observed, let it be said, with a closer fidelity than Christianity is among the so-called Christian nations today, we may gather suggestion.

January is the month in which we review the past, take stock of the present, and make our good resolutions for the future. We begin on its first day, retrospecting and prospecting, new plans of life—and not a few Unitarians who have been religious slackers, hurry up to the temple in the first Sunday, to be reminded of their past negligences, and, let us hope, to be plainly told of the religious duties that lie before them. These new plans of life, the outcome of our looking before and after, these new undertakings, these new openings of the door of life call for the aid of a God greater than Janus.

January! We look back upon war; we look forward to peace, God with us, and ourselves invoking God to make all the future peaceful, until through the fulness of human peace the peace of God Himself comes into the open temple of our hearts and shuts it against all strife.

Concerning Unitarians.

"The great writers of the Old Testament literature were Unitarians. That is to say they taught that God is one undivided indivisable Being. Moses was a Unitarian. The great Prophets of the 8th Century before Christ proclaimed the unity of God, opposing their Unitarianism to the Polytheism of the surrounding peoples. Jesus was a Unitarian; so were his disciples and immediate followers. Later writers in the New Testament exalted Jesus, but they never deified him."—F. B. Mott.

The questions which every Unitarian should be asking of himself are such as these: "How much am I doing to hold up the hands of the brave and loyal representatives of the faith I profess?" "Am I sacrificing the least of my luxuries in order that some of my fellow-citizens may know of a pure, simple, and cheerful religion?" "Ought I to be satisfied with slipping the loose change in my pocket into the collection plate, or shall I not get out my cheque book and send a substantial subscription to headquarters?" "Are there not some securities down in my safe-deposit box that might be doing some good work for this cause instead of rolling up interest?" "Why does this splendid work have to get along with such meagre resources?" "If I took hold in a really big way and got my neighbours in our church to do the same, couldn't we lift the whole business to larger efficiency?"

—Selected.

The Rev. W. R. Clark-Lewis invited to be minister for the Ansdell Unitarian Church, has been persuaded to remain at Gainsborough.

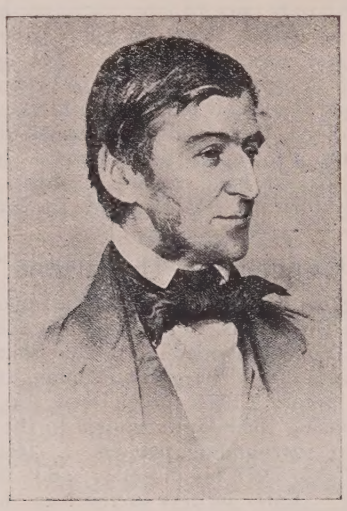
It is reported that the Little Portland-st. congregation will conclude their Sunday services at University Hall, Gordon-square, London, at the end of the year.

Rev. J. Pipkin, of Colne, is being released from duty for three months on account of ill-health.

Lawrence House Hostel, Essex-street, London, has issued its latest "Bulletin" to our Unitarian soldiers, December, 1918, and sent it to over 8000, who are on Army and Navy service. It contains much interesting matter and photographs.

RALPH WALDO EMERSON,

Born, May 25th, 1803; died, April 27th, 1882.



Unitarian Minister, Boston, Mass, U.S.A.; afterwards Lecturer, Essayist, Poet, and America's greatest Philosopher. He was a member of the Unitarian Church up to his death.

A Unitarian Catechism for Sunday Schools.

[The following Catechism is for use by the Superintendent at the desk, who should read out the question in each case, the whole school responding with the answer. The Scripture references are for information only, and not for repetition.]

1. What is our Religion?

   It is the Religion taught by Jesus, and we call it—Unitarian Christianity.

2. What does it teach about God?

   It teaches the Unity of God, for Jesus said, "The Lord our God is one Lord"; "When ye pray, say, Our Father"; "The true worshippers shall worship the Father." (See Mark xii. 29; John xvii. 3; Luke xi. 2; John iv. 23.)

3. What else does it teach about God?

   That he loves all alike, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." (Matt. v. 45; Luke vi. 35).

4. What more does it tell us of his love?

   That he is like a good Shepherd who "goes after that which is lost until he finds it," and will not refuse to welcome the prodigal home again. (Luke xv. 4, 32).

5. Is God the Father of all men?

   Yes, for Jesus taught his disciples to say "Our Father," and declared, "One is your Father which is in heaven," and "all ye are brethren" (Matt. vi. 9; xxiii. 8-9).

6. What more did Jesus teach concerning the Brotherhood, or Unity, of Man?

   That all men belong to each other, that good done to one is done to all, "for inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. xxv. 40).

7. What do the Scriptures say of Jesus?

   That he was "a man who told the truth"; "a man approved of God"; "a prophet mighty in deed and word"; "an example" that we "should follow." (John viii. 40; Acts ii. 22; Luke xxiv. 19; John xiii. 15; I. Peter ii. 21; Matt. ix. 9).

8. What did he teach about Salvation?

   That we must "seek first the Kingdom of God and his righteousness"; that not by saying Lord, Lord, shall we enter the Kingdom of heaven, but by doing the will of our heavenly Father; and that it is not his will that one should perish. (Matt. vi. 33; vii. 21; xviii 14).

9. What did Jesus say about heaven?

   That heaven is the kingdom of God within; that it grows from within outward, like the little seed, and the leaven in the meal; that it is a treasure which if we seek we shall surely find. (Luke xvii. 21; Matt. xiii. 31-33; 44-45).

10. What should we live for?

    That we may become perfect, for Jesus said, "ye shall be perfect as your Father in heaven is perfect" (Matt. v. 48) which means that God has made us out of his own divine nature, and that it is in us to become like him.

11. How can we attain to the perfect life?

    By loving God with heart and mind and soul and strength, and our neighbour as ourself. (Luke x. 25-27).

12. Will our growth in the perfect life continue after death?

    Yes; it was said by Jesus that those accounted dead are living, and that God is still their God; that everything covered up or hidden shall be revealed to us; and thus there will be progress upward and onward for ever. (Luke xx. 37-38; Matt. x. 25-26; Matt. v. 48).

[The Editor would welcome any suggestions for the improvement of this Catechism.]

The British and Foreign Unitarian Association has issued a letter to District Societies on "Our Immediate Task," urging an inquiry into the condition of churches with a view to helping and strengthening, the Association offering assistance.

You Cannot be Too Careful.

James House had once been the treasurer of the Unitarian Church of which he was a devoted member. It was in a manufacturing town of North Lancashire. When treasurer he was very careful to have everything straightforward, open and above-board. He would not give anybody any room to think anything wrong, or to say things they should not say.

At the close of Sunday service he would not receive the collection until some other person had counted it and entered the correct statement of the amount in the collection book. He said that there should always be two persons to count the collection, and he would never touch it nor count it until some other person would count it with him.

"Why are you so particular?" asked one of the members of him one Sunday.

"Well, I will tell you," said he. "I am particular about such matters, first, for my own protection, and second for the protection of our Church. The members of a Church are only human, and there are all sorts amongst them. Wherever you are there are some people who may become suspicious if you give them a chance to be. I must protect myself against giving them a chance. A good name is worth having and is worth keeping. And if my name is good enough for me to be trusted as Church treasurer, I will take care that nobody shall have any room to doubt it. And then the good name of the Church is worth keeping. That needs to be protected. One cannot be too careful. And there is nothing like strict above-board business methods for the safeguarding of the soundness and of the good name of a church. Careless, slipshod ways are the ruin of some churches. They shall not be the ruin of this so far as I am concerned."

"Very good, Mr. House, I think you are quite right," said his questioner. "I see the importance of what you say."

"I'm glad you do. You know people do not all come to church with their eyes shut. They notice what is done or not done and if they say nothing they think the more. And if what they think is good, so much the better for the church, and if there is room to think anything else so much is that the misfortune of the church. I always think that what is done in church as in other places is an education in the right or in the wrong, and that above all other places the Church is where the right should be done and the right example set."

"There is no getting away from the truth of what you say," his friend observed, "But I'm afraid we are often too careless about such matters."

"I'm sure it is so," said James House. "When I was asked to become Church treasurer, I would not accept without certain conditions being granted. I said, please appoint two wardens to take the collections and to count them at the close of service and book them in the collection record, before I take charge of the money. This was done. They take up the collection and at the close of service when they have booked the amount, they tell me what it is, and if I have not seen them count it they ask me to count and see that it is right. One very wet Sunday neither of the wardens were there at morning service, and two other members collected. At the close of service I had to ask the minister to count the offertory with me and to enter the amount in the book."

But James House was getting an old man. He had a family of sons and daughters, most of them married, having families of their own. So the time came when he asked to be relieved of the treasurership, and a younger man was appointed in his place. But James House was made a warden, and he regularly fulfilled the duties of warden, but he would never count the collection alone, he would always have the other warden, or the treasurer, or some other person to count it with him. Not only did he wish to protect himself, but equally he desired to protect the Treasurer.

"When I say 'protect'" said he "I do not mean that people are inclined to be suspicious ; far from it. The danger is the other way. They are too trusting, carelessly and blindly trustful. If by chance some unscrupulous person were pushed into the treasurership, and the wardens neglected their duty it would be possible for things to go wrong. But that would never be possible if these matters were always strictly carried out on my plan. I consider it part of real religion to be careful and scrupulously particular in the fulfilment of these duties. There is character in it, and example, and the Church reputation, and the sure foundation of everybody's trust. There are many ways of rendering divine service to God in the temple, and I reckon this is one of them. And I say again, 'You cannot be too careful.'"

The Annual Meeting of the Unitarian Home Missionary College, Manchester, was held, Nov. 20th. It was reported that 75 ministers attended the School for Ministers held early in the year.

It appears that the late Dr. Sophia Jex Blake, the pioneer of admission of women to the medical profession, was an avowed Unitarian.

There are 226 names on the Roll of Honour connected with Dob-lane Unitarian Chapel and Schools, Failsworth, Manchester.

Rev. W. C. Hall, M.A., has been elected president of the Northampton Temperance and Band of Hope Union, which comprises 29 societies in the town and district.

Rev. V. D. Davis, B.A., fulfilled his visitation of the Scottish Unitarian Churches, Oct. 23—Nov. 3rd, lecturing or preaching in each.

For the Children.

A HAPPY NEW YEAR.

"A new year! a new year!
May God bless you and send you
A Happy New Year."

My Dear Little Friends,—

On January 1st, 1919, a new and wonderful door will open before you, a door leading into another year of grace.

I wonder how many of you know how beautifully its name fits the first month of the year. And it does, as you will see in a couple of shakes. Which reminds me of what Shakespeare once said about names. "What's in a name?" he made the charming Juliet say; "that which we call a rose, by any other name would smell as sweet." Of course it would; but I am glad the English rose isn't called a rat-trap or a rubbish bin, both of which are names, and good names too for the things they signify. And Juliet was right, for reasons that don't matter just now, in saying "So Romeo would were he not Romeo call'd, retain that dear perfection which he owes without that title."

But, dear me, how I warble on. It is about January, not Juliet, that I ought to be telling you. Well, as I began to say, "January" fits January as the peel fits an orange, or the shell fits an egg. The name comes from the name of a god who was called Janus, and is usually pictured with two faces, one looking backward the other forward, because he was said to be acquainted with the past and the future. You can see at once what a capital name January is. It begins a New Year, but it starts from the very end of the old one, and so joins up what was with what is to be. Nor is this all. Janua is a Latin word connected with the same god's name and means a door or a gateway. And, as all smart boys and clever girls know, a janitor is a door-keeper, a useful and, sometimes, an important person. So you see, though it may have sounded a trifle funny, I was quite right when I said that on January 1st a new and wonderful door will open before you.

What that door-way may lead to for any of us, none of us can say. And yet that is not entirely true, we know, to alter the well known lines,

Every year is a fresh beginning,
Every year is the world made new;
Here is a beautiful hope for you,
A hope for me and a hope for you."

The year that is coming to an end has been for most of us a year of pain and grief and gloom. But the cruel war is over, the world is at peace, and so my happy prayer for each and all of you is, "May God bless you and send you a Happy New Year."

Right heartily yours,
H. FISHER SHORT.

United Temperance Association, Essex Hall, Essex St., Strand, W.C

WE have just passed through a General Election, and are supposed to have recorded the decision of the Nation upon a vital issue, but the thing that seems to strike one now on calm reflection after the event is that there have been so many confusing influences wrought into the controversy of the political platform, that the clear mandate will be difficult to discover. That at any rate is how it strikes one who has been in it. Temperance Reformers have not had an opportunity of testing the feeling of the country upon those questions of National Control of the Drink Trade, Local Option, Prohibition, or State Ownership. Therefore, it would appear that this appeal to the country is of no use to us, and it is questionable indeed whether we shall gain anything to the cause of Temperance through the political machine by any such appeal. The method of Temperance Reform that has been tried, and that has always succeeded, is that originally proposed at Leeds, somewhere at the beginning of the movement, labelled the Band of Hope. There is no doubt of that, for if we get the youth of the country to subscribe to total abstinence, and by means of Adult Temperance Societies to maintain their interest and influence, it follows that in the course of time, say three generations, we shall have the majority of the people in favour of temperance. Therefore, let us who belong to our section of the Temperance Movement, the N.U.T.A., "keep on keeping on," which means not only do as we have been doing, but make further progress in method on the same lines, until we have gained our object.

To this end, attention is called once more to the ESSAY AND STORY COMPETITION, which closes on Feb. 3rd, 1919. There will be no further reminder, as the February issue of the Unitarian Monthly will be too late. Let Sunday Schools and Bands of Hope take notice of the Announcement in the November issue, wherein are set forth the Conditions and Topics to be dealt with. We hope for great things in the way of education from this effort. All papers should be sent in to the Hon. Secretary, Mr. E. F. Cowlin, 19, Northwood Road, Forest Hill, London, S.F.23, not later than Feb. 3rd, 1919. —R.N.

MINISTERIAL CHANGES: Rev. Simon Jones, B.A., has received public welcome into his ministry at the High Pavement Chapel, Nottingham, Nov. 14th; Rev. J. E. Ewbank has been welcomed at a public social into his ministry at Padiham, Nov. 16th

Literature.

"CHRISTIANITY AND WAR." Three Addresses by Mr. Geo. K. Armstrong, William Morris Press, 41, Gartside-street, Manchester; Price threepence.

These addresses, now issued as a pamphlet, were delivered before the Northumberland and Durham Unitarian Christian Association, Oct. 5 and 6, 1918. The subjects are: I. "The Churches and the Coming Peace." II. "The Soldiers and Unitarianism." III. "War and belief in God." With much that Mr. Armstrong says we are in cordial agreement. But we think that his diagnosis of the Church attitude towards peace does not do the churches justice. They have not been so backward in teaching and proclaiming the gospel as he thinks. In "Soldiers and Unitarianism" pp 20-21, Mr. Armstrong ignores the necessity that men should say frankly where they stand in religious belief and that they cannot do so without putting some kind of label on themselves. He also ignores the fact that unlike the Trinitarian label, which is dogmatic, and therefore a bondage, the Unitarian label is undogmatic, merely descriptive of a position based upon freedom. The Unitarian churuches do not make Unitarianism the "basis of Church membership." Freedom is the indispensable condition. We are "bound" to that as to nothing else. That is our only dogma. But Mr. Armstrong makes too much a fetish of it in placing that—the means, above the Faith itself, by discouraging the use of the name of that Faith. His argument would just as well apply to dropping any other name in theology or politics, including "Christian" or "Radical." Yet apart from these matters for criticism there is much in these addresses that will well repay careful and thoughtful perusal, and we heartily commend them to the attention of our readers.

DEATHS: 2nd Lieut. Rufus Irving, of Colne, killed in action, Oct. 31st, 21; Pte. Harry Bree, of Coventry, killed in action, France, Oct. 24th, 36; Dr. John B. Logan, Ballynure, Nov. 21st; Rev. John Jellie, Carrickfergus, Ireland, Nov. 25th, 93; Sergt. J. P. Taylor-Robinson, R.E., of Failsworth, Oct. 22nd, of pneumonia; Mr. Wm. Hollins, J.P., Mansfield, Nov. 5th; 2nd Lieut. Archie Milner, of Pendleton, killed in action, Nov. 4th; Driver Harry Revitt, of Stannington, Sheffield, of pneumonia, in India; Miss Lottie Dyson, Stannington, Oct. 31st, 18; Mr. Joseph Coventry, Liverpool, Nov. 29th, 87; Mrs J. F. Swann, Wimbledon, Dec. 4th, 77; Miss Margaret Orr, Clonmel, Dec. 1st; Mrs. Annie Monk, Burnley; Mrs. Townson, Burnley, Nov. 15th, 63; Miss S. J. Rowley, Burnley; Mr. Ald. Chas. Wightman, Doncaster, Dec. 10th; Mrs. S. M. Ernest Peto, M.C., Stafford, Dec. 5th; Mr. Benjamin Riley, Stockport, Dec. 6th, 74; Robert Stewart, Glasgow, Dec. 7th, 80; Mrs. Samuel Smith, Withington Manchester, Dec. 12th, 79; Mrs. Rodolph Suffield, Reading, Dec. 16th; Miss A. S. Hutton, Putney Park, London, Dec. 10th, 85; Miss Ludlam, Mottram, Dec. 21st, 79.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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